NAVY CHAPLAINS BULLETIN

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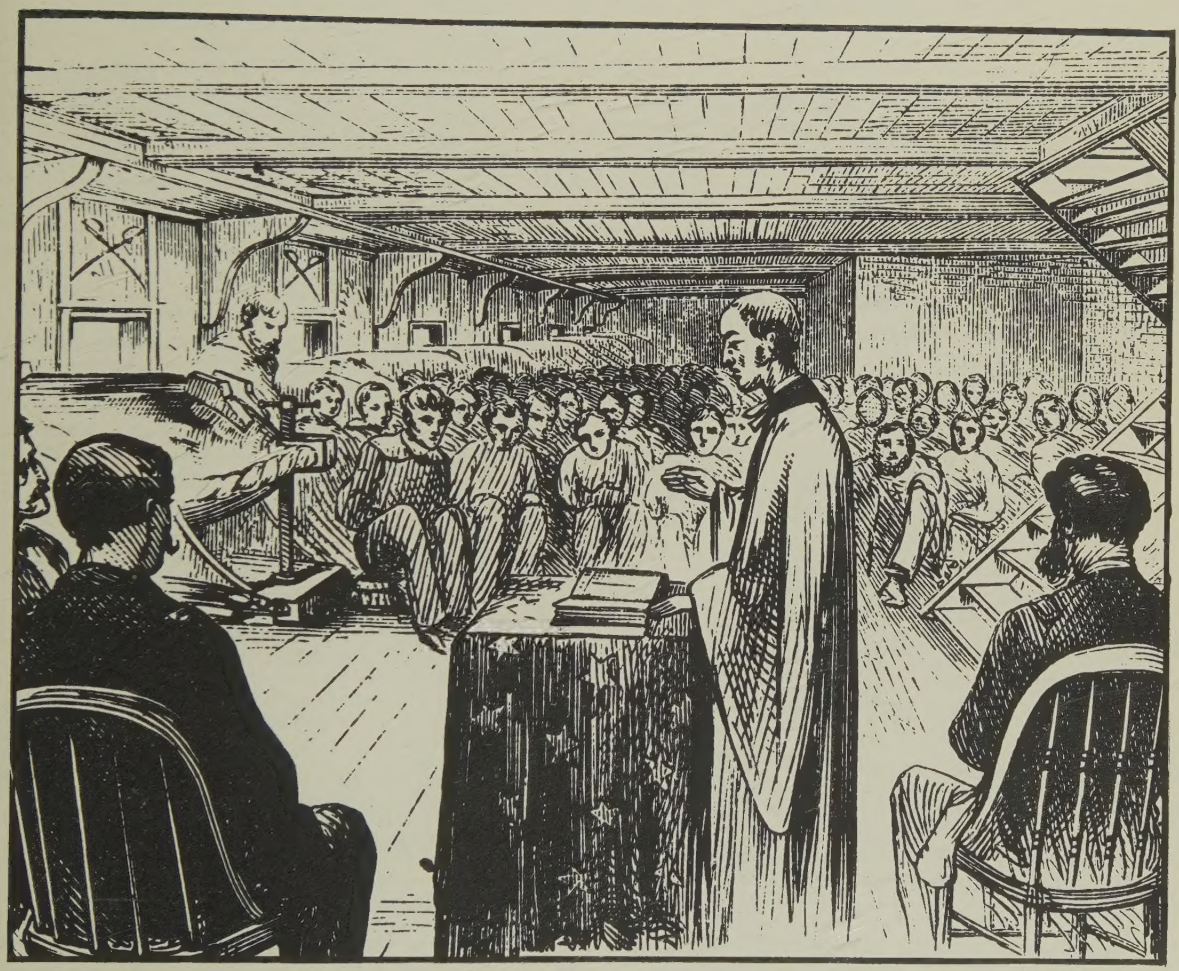
FALL 1959



NAVPERS 15020

Fall 1959

NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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Chaplain George A. Rosso

Chief of Chaplains

In visiting our Naval and Marine establishments about the world, I have been impressed with your impact upon the commands you serve, and their appreciation of your efforts in their behalf. It is interesting to note that we have many opportunities to be effective chaplains, or to fail at it. There are moral leadership lectures, counseling interviews, Bible classes, catechism classes, and Sunday School classes; teen-age groups and study groups, etc. So much for your average duties as a Chaplain.

But your average, Protestant, Catholic or Hebrew, with only Sunday School or Sabbath School background and no serious reading habits, will be fortunate to get twenty minutes a week of solid evangelization from God's heralds. Twenty minutes a week. That amounts to about twenty hours a year.

Now it is not an easy affair to make these twenty hours count. Are our ideas worthwhile? Can we be heard? Can our ideas be grasped and remembered? Here it is a matter not merely of self-expression but of self-compression, arranging our thoughts in non-technical, vivid, clear diction. What meaning, for example, will the ordinary sailor get from "God is the end of religion?" (goodbye religion). We must not only speak so that we can be understood. We must speak so that we cannot be misunderstood.

On this score I, for one, feel put to shame by the dedication and dynamism of evangelical preachers like Billy Graham. Yet if we live for our vocation and not off it there will necessarily be an intimate link between us and the spiritual sustenance we give our people.

Let me come right to the point and underscore that effective preaching demands and merits our best efforts. For sitting before us on Sunday morning, waiting, listening, are the disturbed who need comforting, the comfortable who need disturbing, the conscience-stricken ones, the perceptive ones wrestling with problems unmentioned by the Bible or the catechism. Surely we should not send them away hungry. For many of them, we are the Church. If we do not guide them, instruct them, inspire them, win them, then the Church has failed them. No easy burden, this; but whoever said that the Chaplaincy was child's play?

George A. Rosso

THE PENITENT-CLERGYMAN PRIVILEGE IN MILITARY LAW

by CDR James W. Grant, USN

In the Air Force case of U. S. v. Kidd, (ACM 10532, 20 CMR 713) the accused alleged that his rights had been denied him by a violation of the "penitent-chaplain" privilege. The Staff Judge Advocate had included in his review a statement that the Confinement Chaplain who had interviewed the accused felt that the past conduct of the accused warranted his separation from the service to the mutual benefit of both the airman and the United States Air Force.

Counsel for the accused maintained that this statement of the chaplain clearly violates the recognized privilege available to the accused and that he had been deprived of the impartial review which is required under military law. In considering this charge of error the Board of Review in its opinion discusses the privilege which is attached to the relationship of penitent and clergyman.

The Board concludes that the chaplain at a confinement facility occupies a dual role. On the one hand he is a staff officer whose function is to aid in the retraining and rehabilitation of prisoners and to advise the commander in matters concerning prisoner policy.

On the other hand he acts as a clergyman for those prisoners who profess his faith or who desire his spiritual services. The Board found that there was no revelation to the Staff Judge Advocate of any confidences which the chaplain had received relating to matters of faith or conscience obtained from the accused during the parishioner-pastor consultation.

The conclusion of the chaplain was apparently based upon his opinion concerning the accused which might have been accumulated by him from other sources readily available to any inquirer or from the accused himself in some non-privileged manner. There was no affirmative showing that the chaplain had given privileged information to the Staff Judge Advocate nor that his opinions were based upon material of that nature.

The Board therefore found that the penitent-clergyman privilege had not been violated and the chaplain was properly quoted by the Staff Judge Advocate.

Relationship Is Important

The penitent-clergyman relationship is important in military law in that the position of the chaplain is vital to morale and any misunderstanding of this privilege might result in a severe loss of prestige by the chaplain.

Military law states that a communication which he has received in the course of a penitent-clergyman relationship may not be divulged by the clergyman and that he cannot be required in any court-martial proceedings to reveal what he has learned through this relationship.

It is the penitent who benefits from the privilege and unless he consents or otherwise waives the privilege there can be no disclosure of any communication which took place while this relationship existed. The Manual for Courts-Martial, U.S., 1951, in paragraph 151, explains the basic rules of this privilege. This subject is introduced with the following statement:

> "A privileged communication is a communication made as an incident of a confidential relationship which it is the public policy to protect. Since public policy is involved, the Court, of its own motion, should refuse to receive evidence of such a communication unless it appears that the privilege has been waived by the person or government entitled to the benefit of it, or unless the evidence emanates from the person or source not bound by the privilege."

Communications which are so privileged are said to be those involving not only formal acts of religion but also those concerning matters of conscience. The Manual for Courts-Martial goes on to state:

> "The general rule is that the Court should neither require nor permit any such privileged communication to be disclosed unless the person who is entitled to the benefit of the privilege consents to the disclosure of the communication or otherwise waives the privilege. To this general rule there are several exceptions, among them being the following:
>
> "The purpose of the privilege extended to communications between . . . penitent and clergyman, which grows out of a recognition of the public advantage that accrues from encouraging free communication in such circumstances, is not disregarded by allowing or requiring an outside party who overhears or sees such a privileged communication whether by accident or design, to testify concering it, nor is the purpose of the privilege disregarded by the reception in evidence of a writing containing such a communication which was obtained by an outside party either by accident or design. * * * However this exception to the general rule does not apply as the outside party who overheard or saw the privileged communication or who obtained the writing containing it, did so, . . . in a case of a communication between penitent and clergyman, with the connivance of the clergyman. * * * With respect to disclosing or conniving to disclose communications which are subject to the penitent and clergyman privilege, the clergyman's agent, such as his interpreter or assistant, is not an outside party and occupies the same position as does the principal."

The Uniform Code of Military Justice (Art. 36) provides that the rules governing evidence received by a

court-martial will be prescribed by the President by regulations which shall, so far as he deems practicable, apply the principles of law and the rules of evidence generally recognized in the trial of criminal cases in the United States District Courts.

No Federal Case

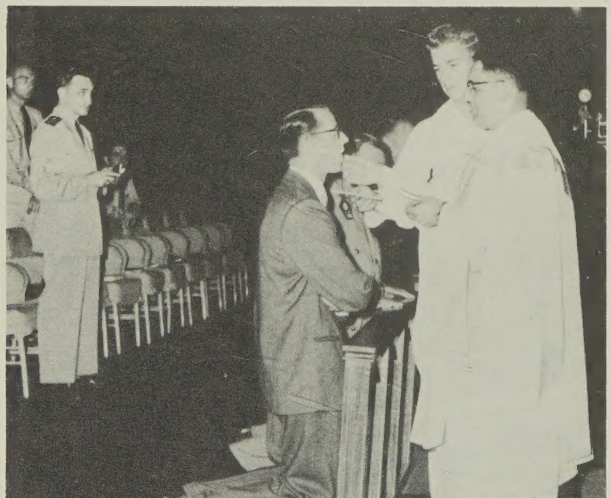
There have been no Congressional enactments nor any Rules of Court which define the "penitent-clergyman" privilege in the U. S. District Courts. The author has been able to find no reported federal case bearing directly on the issue. However, there is the general impression that the courts would accept the privileged status of any communications between a penitent and a clergyman.

Many states on the other hand have passed legislation which specifically grants a privileged status to communications between penitent and pastor.

The current session of the 86th Congress has had under consideration an amendment to the District of Columbia Statutes which would prohibit the examination in District of Columbia courts of any minister of religion in connection with communications made by or to him in his professional capacity without the consent of the party to such communication. Very likely this bill (H. R. 4192), already approved by the House, will be enacted into law at this session of Congress. The proposed statute relates to priests, clergyman, rabbis and other ministers of any religion.

Three categories of communications are involved. The first category relates to a confession or communication made to the clergyman in his professional capacity in the course of discipline enjoined by the church forbidding its disclosure; the second category is with respect to communications made to the clergyman in his professional capacity in the course of giving religious or spiritual advice; and the third relates to communications made in connection with an effort to reconcile estranged spouses.

In its report on the bill (House Report No. 646, 86th Congress) the Committee on the District of Columbia made the statement, which is also made by many legal commentators, that there was no provision in Common Law for the clergyman-penitent privilege. Several writers, however, have questioned this general statement of principle.



King Baudoin of Belgium, shown while receiving communion from Chaplain Normand A. Richard, CHC, USN, while attending church services on occasion of his visit aboard the aircraft carrier, USS RANDOLPH (CVA 15).

Early Laws

In order to understand the source and development of the privilege this statement should be examined with regard to the situation in England at the time the Common Law was established.

By the Common Law we mean the customs and usages and principles enunciated by generations of judges trying the causes which came before them. The Common Law of England was established in the courts of the Colonies and adopted by the courts of the United States after independence.

Prior to the period which has become known in history as the Reformation, England the State was in strict alliance with the Roman Catholic Church, and both the Church and the State were Catholic. In general the rule of the Church upon any religious rite and any matter of religious observance and discipline which was deemed as universal and an absolute obligation was binding also upon the State since its leaders were almost exclusively Catholic.

Among the earliest canons of the Church, and certainly among the earliest laws of England after the Norman Conquest, the sacredness and the inviolability of confession was recognized.

Severe penalties were prescribed by any violation of the secrecy of the confessional. There are no cases reported at this period of any attempt on the part of the State to secure a violation in any court of law of this vow of secrecy on the part of the priest.

Many Canon law authorities, however, discussed the extent to which this vow of secrecy was applied. In general it was restricted to the sacramental act of penance, that is, only as to those matters which were confessed within the proper scope of the confessional and for which absolution was given.

In other cases where confidences were given to the priest not in the confessional and not relating to the sacrament of penance it was held that the priest was not obliged to the secrecy required in the confessional. During some periods before the Reformation, the Parliament enacted certain laws which guaranteed to prisoners the privilege of confession for all matters except those relating to treason.

The statutes provided that since treason related to the security of the crown the priest was not privileged to hear a confession of a traitor. These laws have frequently been misconstrued to mean that the confessor was obliged to reveal any matters of treason which he heard. Lord Coke draws such a conclusion but Lord Coke was notoriously unscrupulous in his reference to old cases.

Edward Badeley, Barrister at Law, in 1865 published in London a letter to a friend entitled "The Privilege of Religious Confessions in English Courts of Justice Considered." Badeley examines the early history of the privilege and citations of Lord Coke and others for their conclusions that the privilege did not exist at Common Law. Badeley finds that the cases cited by Lord Coke do not support his conclusions.

Following the Reformation, auricular confession, although not given the importance in Anglican Church it had in the Roman Catholic, was continued by Statute and by Canon. The question arose in the courts on remarkably few occasions -- not often enough so that any general rule developed.

When the question of the admissibility of evidence deduced from the penitent-clergyman relationship came before the court, there was a general reluctance to receive it. This general feeling of reluctance undoubtedly has developed into the conclusion that it is contrary to public

continued from page 11

PILOT ECCLESIASTICAL RELATIONS CONFERENCES

Two pilot Ecclesiastical Relations Conferences were held this summer in San Francisco (27 July) and San Diego (31 July) by the Navy. The purpose of the conferences for active duty and Ready Reserve Chaplains was to stimulate thinking in terms of the relationship between what chaplains are doing and the opinion of the public concerning the religious and spiritual programs of the Navy.

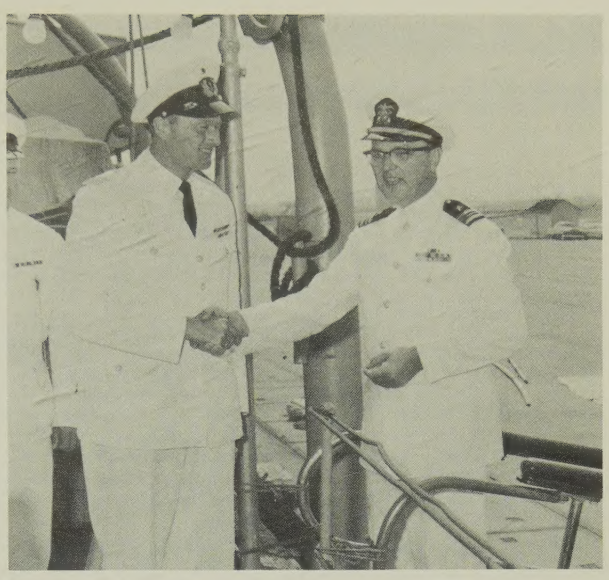
The program included in each conference a welcome by the Commandant, a presentation by Pers J11, Head of the Ecclesiastical Relations Branch, and several panel discussions with community leaders participating. Topics included "Current Problems and Goals in Ecclesiastical Relations," "What Does the Public Want to Know about Religion," "The Status and Problems of Religious News in the Media of Communications," and "The National Religious Bodies, the Local Churches and the Chaplains."

The new public relations film "The Navy Goes to Church" was premiered at these conferences.

The Chief of Chaplains addressed all the chaplains at a dinner meeting which included retired chaplains and wives. Fifty-eight were at the dinner at Treasure Island and one hundred ninety-six at San Diego. During the conference he stressed the importance of chaplains keeping close ties with their denominations and adequately interpreting their program through pictures and articles in church papers and a more adequate use of the public media.

The pilot conferences were cooperative programs sponsored by the Chief of Chaplains and the District commandants. Pending an evaluation of the conferences a decision will be made as to whether such conferences should be held in other districts.

Chaplain John A. Hammond, at U. S. Naval Hospital, Camp Pendleton, visits the pediatrics ward daily. Here he illustrates a Bible story on a Sunday evening visit. Sunday School is held in the solarium of the pediatrics ward. Children arrive in wheel chairs and sometimes in cribs. Music pours from a portable phonograph as children join in chorus of "Jesus Loves Me" and other hymns.



Above: Chaplain Francis Joseph Fitzpatrick, Chaplain, U. S. Naval Base, Norfolk, Virginia, being welcomed aboard the German Frigate Hipper by Captain Collmann, Commanding Officer of the German Frigate Graf Spee. The frigates Hipper and Graf Spee were both docked at Norfolk during the Weekly Fleet Chaplains' Conference. Below: Chaplain Fitzpatrick preaching the sermon, in German, during the Mass held aboard Hipper for Catholic members of the crews of both Hipper and Graf Spee.

Chaplain Rolf Wagner, German Chaplain, addressing Chaplains' Conference at Norfolk, Virginia. He is Protestant Chaplain for crews of both Hipper and Graf Spee.

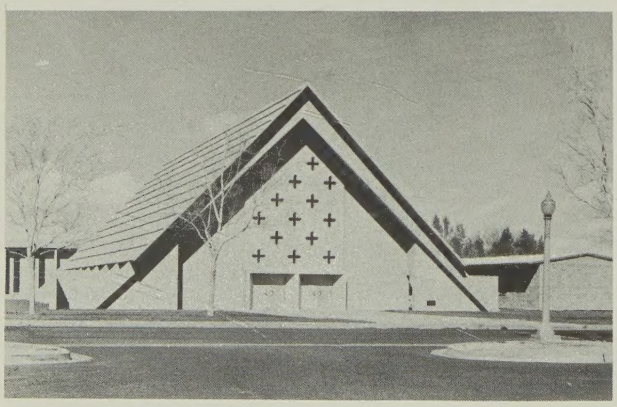
ALL FAITH CHAPEL at China Lake

China Lake, California, a combined military-civilian community spread over the Mojave Desert, is the home of All Faith Chapel, a unique chapel at a unique station. A concrete structure of modern architectural style, the chapel is designed to remain cool even though summer temperatures outside reach 115 degrees.

China Lake was established by the Navy for testing of ordnance equipment -- rockets and missiles -- involving extensive research and administration. Robert "Q" Jones, Navy Chaplain at China Lake, is responsible for providing ministry for all spiritual faiths for 12,633 residents. Only 25 per cent of these are military, and that group is spread over an area larger than Rhode Island. He is also responsible for coordination and supervision of religious interests and programs, with equitable allocation of Navy allotted facilities.

On the station there are both the Navy Chapel and a Protestant Community Church. The Navy Chaplain is involved officially in both activities. He shares the pulpit of the Protestant Community Church with its civilian pastor, delivering the sermon every other Sunday. The church is governed by an "official board" with an advisory group of five ex-officio board chairmen. The chaplain is a member of the advisory group. The church staff includes a pastor, a minister of education, secretary and treasurer.

Monsignor John F. C. Ryan briefing for the Dialogue Mass in All Faith Chapel which is used jointly by the military and civilians in the local surrounding area.



The All Faith Chapel at China Lake in Mojave Desert.

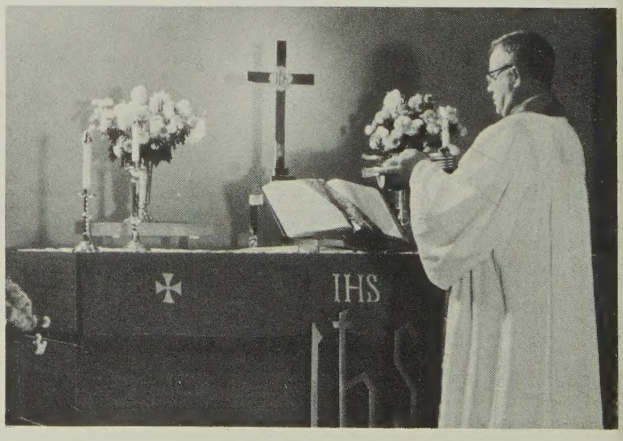
CHILDREN'S HOUR. Parents show with their small children in the nursery of All Faith Chapel, China Lake.

The chaplain has a daily schedule of baptisms, funerals, marriages, dedications and the education program of the Community Church. He supervises the total program of the All Faith Chapel and encourages and cooperates with the Protestant Community Church in its four objectives -- religious ministry and divine services for all denominations; ministry and funds for the unchurched military; youth program for the entire station; and ministry to the membership.

The Christian education program is divided into three areas; church school, youth fellowship and music. Present church school enrollment ranges from nursery two-year-olds to senior high school students. The 65-member administrative staff is composed of both military and civilian personnel who work as teachers, superintendents, helpers and secretaries. A concentrated program of teacher training is held each year, usually in early fall. The church school supports mission projects in Peru, Japan and Korea, as well as programs for Indians in the United States, and the work of the American Bible Society.

Monsignor John F.C. Ryan, Military Ordinariate's

Chaplain Robert "Q" Jones presents an offering at Protestant worship in the modern All Faith Chapel at China Lake.



OG CUMAN - Young Catholic adults hold group meeting to discuss their planned social and spiritual activities.

Auxiliary chaplain to the U.S. Navy, serves as pastor to 3200 members of the Catholic faith. He is assisted by the Reverend Harold J. Carota and the Reverend Joseph Pacheco, teachers at an area parochial school.

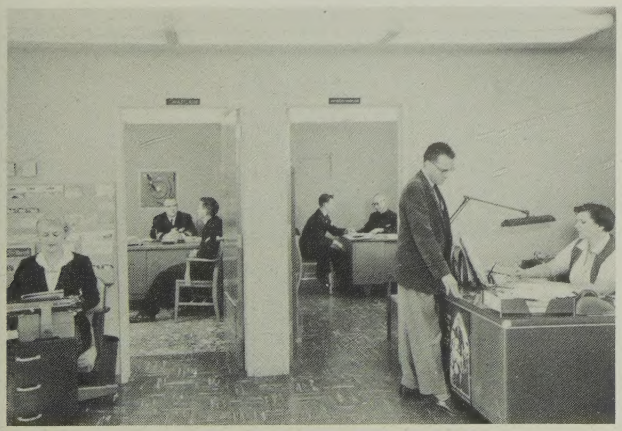
At the All Faith Chapel Monsignor Ryan moderates church activities, including the Altar Society, Rosary Society, Parish Council, and Perpetual Novena Movement. Father Carota and Father Pacheco moderate eight other youth and discussion groups.

The associate priests lead the Knights of Columbus, (Og Cuman) adult information classes, Knights of the Altar, and four other education groups, all of which meet at the Chapel.

The Hebrew congregation holds a Sabbath School each Saturday morning and sacred worship services every other Friday evening, directed by a student Rabbi. This group holds special meetings and social events in the new church, and has presented outstanding speakers and programs of community interest.

The Christian Science Society of China Lake uses quonset huts which comprise a portion of the All Faith Chapel. At least twice a year, they hold public lectures and invite the community.

The cheerful Chaplains' offices provide a warm background and assist in making their tasks more pleasant.



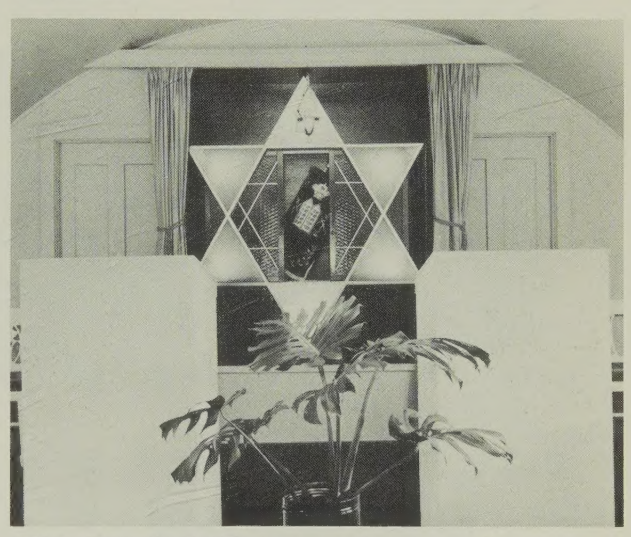
ALOHA CHAPEL at Pearl Harbor

Aloha Chapel serves as a sanctuary for the Navy community of Christian Scientists, and for the general military Jewish Community on the Island of Oahu. There are approximately 200 Jewish personnel, plus a substantial number of dependents in the Hawaiian area.

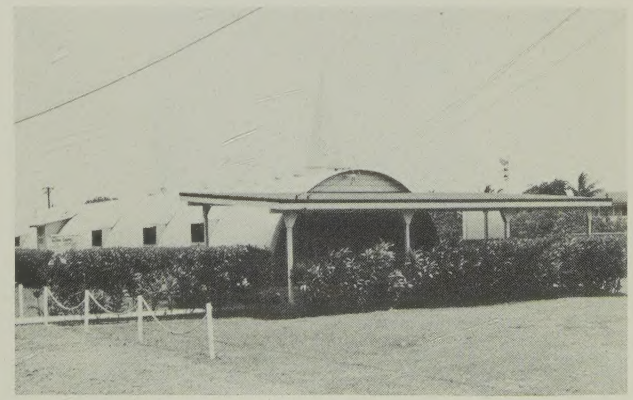
The Chapel focuses on three major activities; worship, education and social programs. Regular Sabbath services are held every Friday evening. Classes in Hebrew and Bible, in addition to the Chapel Guild meetings and social affairs, are held on the Chapel premises.

Additional religious education is provided by the religious School of Temple Emanuel of Honolulu. Twenty military children attend classes at the Temple every Sunday morning. The Chaplain teaches a regular class in the religious school consistent with the arrangement of combining the educational facilities of the civilian and military communities in the interest of the best possible religious training for Jewish youth.

The Adult Education program of Aloha Chapel includes weekly elementary Hebrew classes conducted at the chapel and monthly discussion type sessions on the Essentials of Judaism.



THE STAR OF DAVID is one of the many unique features of the practical new altar facilities at the Aloha Chapel. Local civilians also are invited to attend the Chapel.



The beautiful Aloha Chapel which is located on Oahu.

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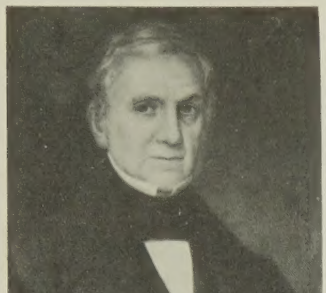


WILLIAM BALCH

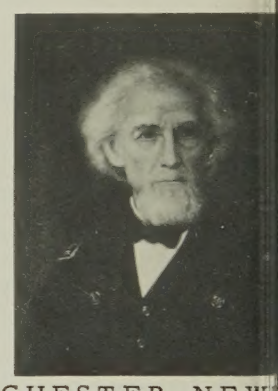
1799 – 1801

A minister of the Congregational faith, William Balch was the first chaplain to be commissioned in the United States Navy.

ANDREW HUNTER

1811 – 1823

A Presbyterian and father of Civil War Hero David Hunter, he had previously served as a Chaplain with the Continental Army.



CHESTER NEW

1841 – 18

A courageous Episcopalian cle
asked for "duty of special peril
Civil War. He served throughou

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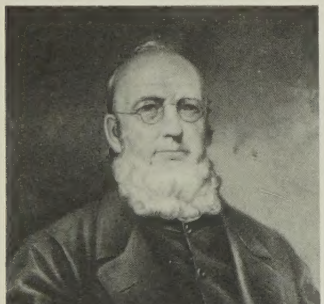
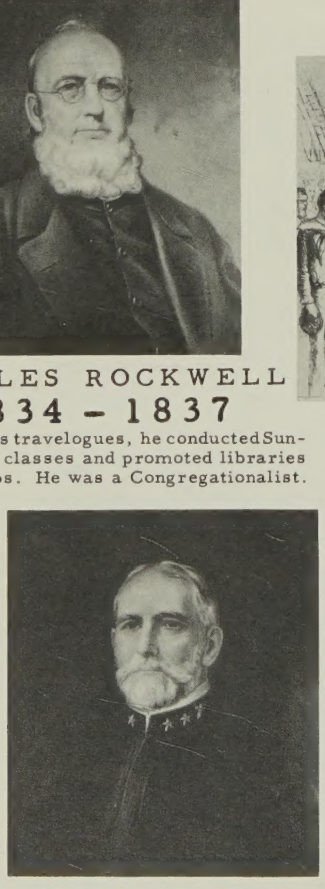
Navy Chaplains to rise above



CHARLES ROCKWELL

1834 – 1837

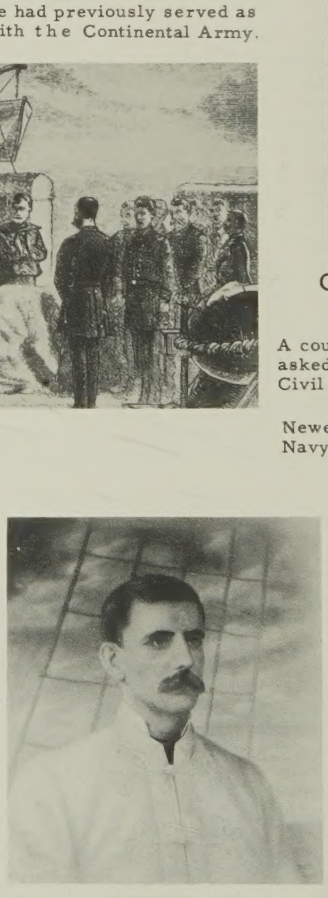
Noted for his travelogues, he conducted Sunday School classes and promoted libraries aboard ships. He was a Congregationalist.



THOMAS GILL

1874 – 1902

A Baptist Minister, serving during the Spanish-American War, he was the first Navy Chaplain to become Rear Admiral.



GEORGE CRAWFORD

1870 – 1889

A Methodist minister, he placed strong emphasis on physical and professional qualifications for becoming a Navy Chaplain.

A
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The Navy
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Chaplain

CHAPLAINS

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naplain Roswell R. Hoss served
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Chief of Chaplains.

STATES NAVY, cites each of
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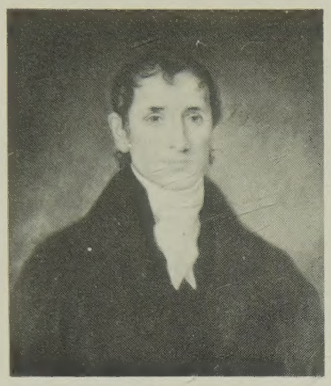
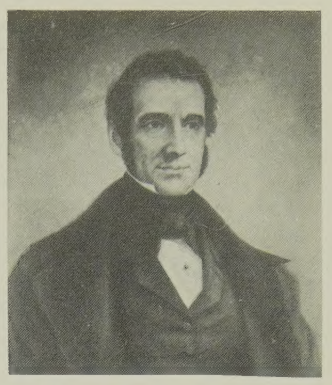


WILLIAM RYLAND

1829 – 1842

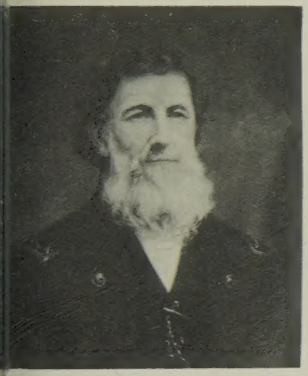
A Methodist, Senate Chaplain four times, he was considered an outstanding speaker -- in the Clay-Webster-Calhoun era.



WALTER COLTON

1830 – 1851

Famous writer, editor, and governor of part of California. "Colton Hall" still stands at Monterey. He was a Congregationalist.



EPH STOCKBRIDGE

841 – 1873

ist minister, and one who possessed a
tongue and pointed pen, he was never
by rank when defending the truth.

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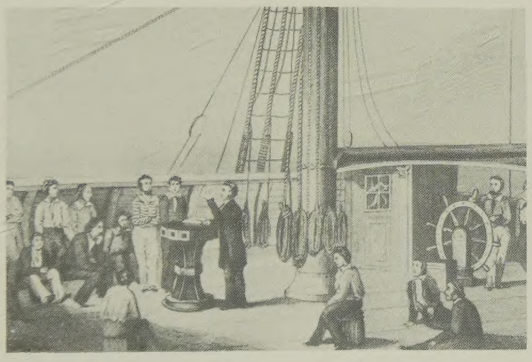
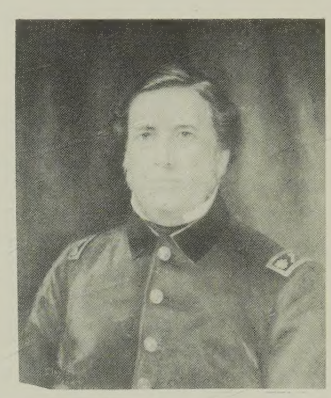
in during the nineteenth century.





JOHN LENHART

1847 – 1862

A Methodist minister who served during the Civil War, he was the first member of the Navy Chaplain Corps to be killed in action.

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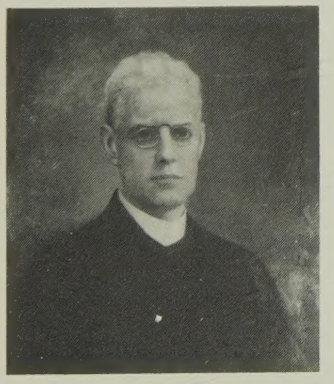
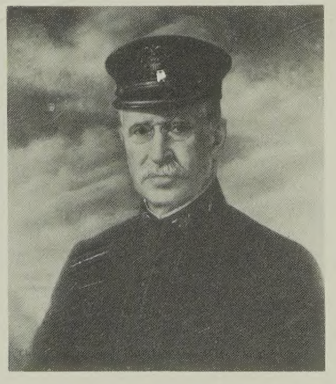


CHARLES PARKS

1888 – 1900

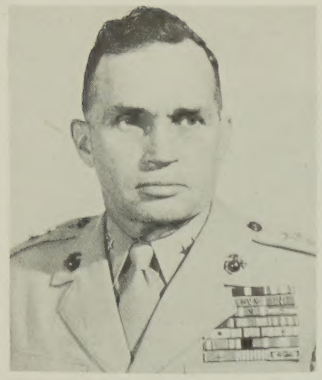
The first Roman Catholic Navy Chaplain, he studied at St. Xavier's in New York. His first service was aboard USS Vermont.



DAVID TRIBOU

1872 – 1922

"One of the rarest and sweetest souls to have worn the uniform of the Corps of Chaplains," he was a Methodist minister.



GENERAL E.W. SNEDEKER, USMC SPEAKS ON SPIRITUAL LEADERSHIP

Editor's Note: Major General E. W. Snedeker, USMC, Commanding General, 1st Marine Division (Rein), FMF, recently addressed the graduating class at San Luis Rey College, a class of future priests. The excerpts are pertinent to the work of Navy chaplains. It is heartening to see the strong spiritual leadership being given by such flag officers as General Snedeker.

...In thinking about this address, or estimating the situation as we would say, I began to see that there are many points of similarity between the armed services and the Church. In the Church there is the fold and the shepherd -- the layman and the priest; in the service there are men who make up a unit and the leader who commands it. As you go up the ladder, you have the small folds organized into larger folds under the Bishop, the Archbishop, the Cardinal, and the one big fold over which His Holiness the Pope presides. We have similar organization steps in the service, with over-all authority vested in our President as Commander-in-Chief.

The greatest demand of the military services is for Leadership of a high order. You who are graduating today, in fact all of you students who are setting your course toward the priesthood, will, God willing, become priests. As priests, you also become leaders. In a sense you will become lieutenants of God; and the highest qualities of leadership, both spiritual and temporal, will be required of you.

Aside from the strictly religious aspects of leadership, in what way must a priest be a leader?

To answer this, you have only to ask yourself what trait was most characteristic of the founder of the Franciscan Order -- Saint Francis. I think you will agree that it was obedience -- complete submission to the will of God and the authority of the Church. Now this characteristic of obedience to authority is also certainly the prime requirement of a leader in the Marine Corps, except that we usually use the word "discipline" to describe it. In your obedience you gain much strength in the knowledge that the Church cannot be wrong in matters of faith. The Marine, too, gains much strength in yielding to discipline through the knowledge that the Corps has never failed our country, and that he bears a share in the responsibility that it never will. Through training, the Marine, as also do you, learns the reasons for discipline and the regulations and traditions on which discipline is based. May the decisions of our leaders, in battle and in peace, always be right; but right or wrong, the discipline of the Marine must be such that there is instant obedience -- for it may mean the difference between life and death. In peacetime training there may be time for explanation of some things, but in battle there is no time for argument.

...Obedience and discipline are not always easy to come by. I even note that right here at San Luis Rey College it is necessary to inform students that "those on dish shift are reminded that the kitchen is not a recreation area." This well demonstrates that obedience and discipline require proper guidance. But they also require knowledge, motivation, training, mental and physical development, the careful and reverent use of God's natural gifts, and willing subjection to authority. It is the leader's job to accomplish these things. The leader, religious or military, must first develop the obedience and discipline within himself to do that which is required of him without fail -- for his own good, yes -- but primarily for the good of others. Often there seem to be so many workers of Satan who try to persuade us to do things which we know we should not do. You will recall that Saint Francis on one occasion, when violently tempted, threw himself naked into a ditch full of snow, and on another occasion into a thorn bush.

...Next in importance, I think a leader must be an example to others of all that he knows he should be. There is no quicker, or more lasting, effect of leadership than that of example. This was beautifully pointed out a long time ago by St. Paul in the Epistle to the Corinthians (II Cor. vi).

The young Marine officer fresh out of basic school is subject to his first real leadership test when he first stands before his platoon. His men are sizing him up for that all-critical first time.

Does he measure up to what they know a Marine officer should: is he of military appearance; does he move with snap and precision; is his carriage erect; is his hair cut; his shoes shined; his uniform pressed and spotless; is he really interested in them; does he know his job -- in short, does he LOOK, THINK, and ACT like a Marine should?

If he does, the men quickly respond; they are behind him from the start. They will help him to become a good leader and will have full confidence in his ability to lead them into combat with the knowledge that no life will be lost through poor leadership.

On the other hand, if he fails in this first inspection by his men, he may never -- no matter how hard he tries -- gain the confidence that he first failed to gain.

So I hope that you will constantly prepare yourself as you go along toward your goal of priesthood for the similar crucial test that will come to you in a few years, so that you will pass this test with your fold, and that your people will know that no soul will be lost because of poor leadership.

This first test will be the hardest you will ever have to pass. It will be one of convincing others that you are deeply interested in each and every one of them no matter what their station in life, no matter how small or how large their troubles.

If you can convince them of your personal, sincere, and sympathetic interest not only in their spiritual welfare, but also in their material welfare, you will have made a great stride in your work. You have a fine example to follow -- that of Saint Francis.

...So I would suggest as you progress along the path that you develop to the maximum the qualities of patience,

understanding, charity, compassion, and love of the people: for if you do, they will love you and it will be so much easier for you to lead them as a group and to increase their love and service of God and obedience to His Commandments and to His Holy Church.

I would like to dwell a little on the qualities of compassion and understanding. I have had Marines sentenced to bad or dishonorable discharges called before me who put up a front of bravado. They demand the bad discharge; they think they are real tough; they say they do not care what happens, how badly their parents or brothers might be hurt, what stigma might be attached to their future children -- they will get along somehow. Many times a little quiet, sympathetic and understanding discussion and reasoning can get at the heart of the matter, break this hard shell of pretense, and stimulate a firm resolve to make good if given another chance. Many a Marine has been salvaged for himself and his country in this manner. Many of the lads who get into trouble are not fundamentally bad. They are the product of broken homes, of lack of training as children, and many times just victims of a belief that no one really cares about them.

I will never forget the thrill that I experienced one day at an inspection when I asked a young Marine who had been in trouble, but was now making good, where his home was. "Sir," he replied, "I'm an orphan and the Marine Corps is my home -- I never had one before."

You will have the fallen away Catholic or the recalcitrant, stubborn sinner confronting you in a few years. Your problem is to save him, and I have seen times when the problem has not been solved satisfactorily. I submit to you that developing and improving your qualities of compassion, understanding, sympathy, and persuasion will greatly assist you in the solution: but mostly it is a problem of making the individual believe that someone really cares for him and that there is a clear way ahead if he will but follow it -- that there is a real home for him under God's care.

...Last Trinity Sunday, a young priest fairly new to the service said the Mass I attended aboard ship. In his sermon he remarked how difficult it was to get through to the men, how many did not come to Mass. There are many contributing reasons for this -- too few priests in the service, frequent change of chaplains, busy military training schedules, barracks type living, and the like. But I know another chaplain in similar circumstances who soon had the strong core of the Catholic men behind him, and their example was stimulating the weaker men to attendance at Mass and the Sacraments. Why was this? It was simply that he was getting through to the men; they were tuned in on his frequency; he spoke to them in language they could understand; he was enthusiastic in working for them and with them; he was sympathetic with their cares -- yet he was strict and insistent that they observe both their religious and military duties. I believe his is an example you may well remember. It shows the need to prepare yourself so you will know your people; you must talk to them so they understand you -- and your approach must vary from group to group for each group differs — you must be enthusiastic and should encourage the good they do - yet you, too, must be strict lest they fall by the wayside.

...It should be encouraging to you to know you are needed by both God and country, and this knowledge can serve as an inspiration to keep the fire of devotion, and obedience, and endeavor burning brightly. As you continue your studies, I pray that God may bestow upon you in ample measure those qualities of leadership -- obedience, fidelity, personal example, and justice tempered with compassion and understanding -- those qualities that are so needed by both the military leader and the priest in preparing our respective charges so that they, and we will not fail whatever tests God may impose upon us in the struggle to restore peace to this troubled world.

Pastor Arneva interprets a message from Chaplain Asa Jones, USS Intrepid, at the Brethern Church in Cannes.

INTREPID SAILORS JOIN FRENCH IN WORSHIP

Sunday, 3 May 1959, was a memorable day in the lives of many INTREPID Protestant personnel. At the morning worship service, children from Le Foyer Fleuri (a Protestant orphanage) gave a presentation of songs and scripture verses. The children and their leaders remained on board for lunch in the general mess.

At 1400 a church party left the ship on a tour of local Protestant churches and a visit to Le Foyer Fleuri. At 1700 INTREPID personnel participated in a worship service at the Brethren Evangelical Church. After the service, three presentations of money were made: $100 to Le Foyer Fleuri Orphanage; $60 to Pastor Hector Arnera for services rendered and for his charity and publishing work; and to the Brethren Church 35,761 francs (about $74) was presented on behalf of USS RANDOLPH (CVA 15). RANDOLPH collected all their foreign coins at the end of their cruise and turned them over to INTREPID for distribution.

From this service, the group went to the parish house of the Reformed Church where a cafeteria-style dinner was enjoyed. After participating in their fellowship program, INTREPID sailors returned to the ship feeling that this Sunday would long live in their memories.

CHAPLAIN ON TELEVISION

An excellent example of good public relations was the appearance on television of Chaplain J. L. Swinson, Assistant District Chaplain for Reserves, Ninth Naval District. He was interviewed concerning the "Role of the Navy Chaplain Today" on the Sioux Falls, South Dakota Television Station. The program was Kel-O-Land's "This World of Business." Also forty-eight clergymen of Sioux Falls heard the Chaplain speak at the Training Center's luncheon.

The Chief of Chaplains notes that...

✸ MSTSPAC has an exceptionally large religious film library valued at approximately $27,000.00. During the past quarter 38,241 people viewed these movies. Also, an unusual note that 12,376 children attended childrens' chapel aboard MSTS ships.

✸ During the past five years the personnel at the U. S. Naval Air Station, Atsugi, Japan have contributed upwards of $75,000.00 to local and national Japanese welfares. A "well done" to the chaplains who have taken active leadership in these charities.

✸ Chaplains occasionally report having been made "an honorary pilot" by a squadron or air group and presented with a set of pilots wings. Pilots wings may be worn only by qualified and designated Naval Aviators. No chaplain other than one who has had duty as a line officer in the capacity of Naval aviator may wear such insignia.

✸ The highly successful Clergy-Educator Conference held at the U. S. Navy and Marine Corps Training Center, San Jose, Calif. last May has stimulated planning for similar conferences this year in the Twelfth Naval District.

✸ The Laymen's National Committee, Inc., 165 West 46th St. New York has materials available to chaplains for National Bible Week, 19-25 October.

✸ The visitation of 136 Methodist ministers under instruction at Garrett Biblical Institute, Evanston, Ill. to the Naval Training Center, Great Lakes was excellent public relations for the Navy. These active pastors from the Mid-west attended chapel service and were addressed by Chaplain Roy Marken, Ninth Naval District Chaplain, at lunch.

✸ Chaplain C. W. Solomon led a teacher training clinic in Norfolk last summer in preparation for the two-week Vacation Church School. This plan of bringing religious education authorities to a base to assist in developing competent teachers may be used at many stations at different times of the year.

✸ Protestant Chaplains may desire to write to the General Commission on Chaplains concerning a new convenient service they are offering to simplify the ordering of religious publications useful in chapel programs.

✸ Chaplain Paul W. Reigner received the honorary degree of Doctor of Divinity from Hampden-Sydney College, Virginia.

✸ Chaplain J. S. Little's Navy-Memphis Church School children sent a Hereford calf to Manta, Ecuador. The Navy children are learning the meaning of missions and giving.

✸ The Freedom Foundation is offering cash awards on the subject "My Job: Protecting America's Freedoms." Rules are as follows: 1. Submit an original letter no longer than 500 words to FREEDOMS FOUNDATION, Valley Forge, Pennsylvania, U. S. A. 2. Type or write legibly on one side of paper only. 3. Type or print name, rank, military and home addresses. 4. Deadline for entries is 1 November 1959.

✸ Along with the amphibious landing of Marines, air-sea rescue, emergency medical evacuation, cargo handling and guard mail runs, the helicopters of the 3rd Battalion, 8th Marines in the Mediterranean are delivering Navy Chaplains to their congregations. Circuit riding Chaplain Robert F. Lang reports that the helicopters now allow him to reach a much greater percentage of his congregation each week.

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policy to permit or require the violation of the confidence.

It is because it is contrary to public policy to require the disclosure of information received while this relationship exists that the States and the District of Columbia have decided upon statutory enactments. The rule in Military Law was written for this same reason and reflects the general attitude of protection for the accused from any possibility that he will give evidence against himself without fully realizing the effects thereof.

Thus a situation which has been recognized during the Christian era as the right of a person to confess his sins to his priest without fear of disclosure has developed into a much broader rule because "public policy" requires it.

In many states and in the military courts, this privilege exists whenever the penitent-clergyman relationship exists. Not only matters heard in the confessional are privileged but all matters related when the penitent consults his pastor in his professional capacity. Not only what the penitent tells the clergyman but also what the clergyman tells the penitent is privileged.

It should be noted also that the privilege extends in the military courts to the chaplain's assistant who might learn of the communication while engaged in his duties. The fact that such a communication took place and the circumstances of the meeting which do not disclose the substance thereof are not privileged.

Thus the chaplain could not refuse to answer when asked whether the penitent was wearing a leather jacket when he visited the chaplain even though the penitent might have confessed at the meeting that he had stolen the jacket.

Since the privilege extends to the benefit of the penitent, he may waive it and the clergyman would then be required to answer in full. The validity of the privilege must be decided by the court from the circumstances of the meeting and the court cannot require disclosure of the communication in order to determine its privilege.

The chaplain would ordinarily be best able to decide whether the evidence demanded in the court is within the privileged category. While it is the responsibility of the law officer of the general court-martial and the President of the special court-martial to decide upon the admissibility of such evidence, when the chaplain-witness asserts that the matter is privileged and the circumstances support such a conclusion, the testimony should not be received, whether or not objection is made by the defense counsel.

Only by express waiver of the privilege by the accused and not by his tacit acquiescence, can the secrecy be broken.

Essential To Chaplains

No chaplain can satisfactorily fulfill his office unless his men know that communications can be made to him without fear of disclosure. Upon the chaplain falls the responsibility of correct advice to offenders who confess their misdeeds to him; but when such a confession has been received by the chaplain he need have no fear that the law will require its disclosure if he is called as a witness.

The Supervisory Chaplain in the Marine Division

by Chaplain William G. Sodt

After eight happy months of shore duty, following a long tour at sea, I was beginning to settle down. My job as a hospital chaplain was rewarding. My family was comfortable in a new home. Life was snug until the telephone rang. A voice, weary and harassed by the strain of decisions just made, told me that I, with many others, was being ordered to join a Marine division going overseas - right now!

Four days later I was on my way. Wife and children stayed put in the comfortable home - there to carry on by themselves for a year. I, with a suitcase and briefcase, flew away across country. By plane, bus, taxi, pick-up truck, and foot, I joined the division.

Headquarters Company, Headquarters Battalion took my orders. I looked for the division chaplain. He was carrying out his immediate function - packing gear. The sudden word had taken the division by surprise, too. I had faced panic when I prepared to leave home, but the long flight had calmed me. Here was continuing panic, but it was organized.

The division chaplain, while shifting files and boxes of Bibles, told me about plans and impending moves. I was to relieve the chaplain at shore party battalion, since circumstances made it inadvisable for him to leave with the division at present.

Division chaplain phoned Headquarters Company. I collected my gear and returned to headquarters. By the time I arrived, the mimeograph had turned out endorsements, with which I made my way to shore party area and reported to my new colonel. So began an exciting tour of duty.

A New Experience

What I have to say about the supervisory chaplain and his duties in a Marine division is necessarily conceived and conditioned by the happy experience of being for one year one of those supervised in performance of duty with the Marines. I had served as a chaplain under Marine commanding officers for four years previously. But this new experience of rapid overseas deployment, incessant unit training, and comprehensive division maneuvers - always, by the grace of God, under peaceful conditions - demonstrated the grave responsibility of the division chaplain in seeing that all of the chaplains' business was done properly.

A Marine division consists of about twenty thousand men. We had several thousand more, because we were "Reinforced," which means that additional troops were sent along to increase our functional support and independence. A Marine division, Fleet Marine Force, is the basic ground component of a Marine air-ground team. It is a balanced force of combined arms, without organic aviation. The division has three basic infantry regiments which comprise more than half its strength. In support, there are an artillery regiment, a service regiment, tanks, engineers, shore party, motor transport, medical units, and other small but important organizations which round out the independent strength of the division.

A Fighting Team

The organization of these twenty thousand people into a fighting team is as interesting as the Marine Corps spirit which fills each one of them. The tables of organization are flexible and comprehensive, and are regarded with a gravity befitting their great importance, despite anomalous situations which cause some wonder in a novice. For instance, according to the T.O., the commanding general is, administratively at least, a member of Headquarters Company, Headquarters Battalion. He may very well find himself receiving orders signed by his commanding officer, a major, directing him to appear at a given time and place for a physical examination. But all of this is regarded as being part of the nature of things, practical because it works. Marine Corps organization is definite --- it puts everyone in his place, and pins him down to his responsibility, at the same time supporting him in his function.

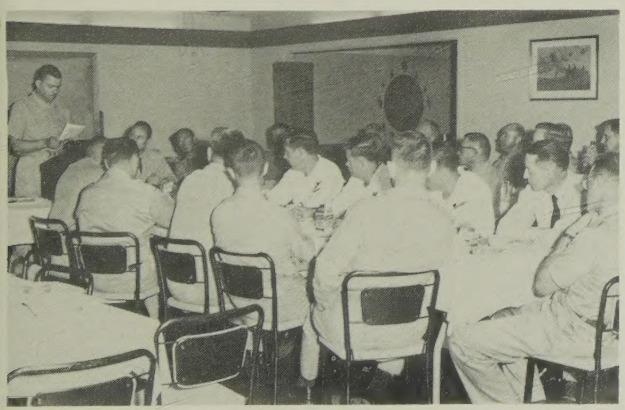
Command is Ultimate

Command in the Marine Corps is respected, because it is ultimate. Command is executed at every level of rank and organization. It is organized and administered similarly at every echelon, from company to headquarters. Its basic principle is that the commander alone is responsible for everything that his unit does or leaves undone.

At division level, the commander receives assistance and advice from his general staff, and his personal staff. The general staff is headed by the chief of staff, and includes the personnel officer (G-1); intelligence officer (G-2); operations and training officer (G-3) and logistics officer (G-4). The special staff consists of all other advisors who are not members of the commander's personal staff (aides-de-camp, etc.). The division chaplain is a member of the special staff. His job is to provide advice and information to the commander, and to exercise supervision over the specialized technical performance of the chaplains in the division.

But chain of command in the Marine Corps is precisely delineated and jealously maintained. This is not a personal jealousy, but an over-all one, felt from above and below. The division chaplain works for the division commander. The unit chaplain works for the unit commander. The official link between division chaplain and unit chaplain is the strong command relationship running directly down the line from top to bottom. This is the first principle of the organization and supervision of chaplains' activities in a Marine division.

When the division chaplain speaks he puts words in the mouth of the general, and when the regimental chaplain acts he is doing the work of his colonel. This principle applies, of course, in every area of activity within the organization, and indeed in any military organization. But it must be constantly in the minds of all the chaplains



STAFF SCHOOL BREAKFAST IN NORFOLK

AN ARMED FORCES STAFF SCHOOL EXPERIMENT

Chaplain Glen Jones initiated a men's breakfast devotional group program for the twenty fifth class at the Staff School, Norfolk and found the response encouraging. Each week the officers met at 0645 in the Officers' Club for breakfast (dutch treat) and to participate in discussing interesting topics presented by qualified leaders. This experiment "worked" and may be successful in other commands.

in the division, first because they are naval officers in a Marine outfit; and second, because their area of activity, the spiritual, is so liable to abstraction from the fundamental purpose of the organization, fighting a war.

The communicators and the gunners and the doctors can never get away from the forward driving stream of military activity, but the chaplains can easily withdraw into a tight little vertical agency which parallels but never touches the real life of the division. Here the quality of the division chaplain's initiative and supervision, and the direction of the unit chaplain's loyalty, come into vital importance.

Chaplain Billets

The division chaplain finds his team set when he reports to his command. The table of organization calls for twenty-six chaplains - usually he will find several slots unfilled. Roughly one third will be Roman Catholics. Ideally, there will be a Jewish, a Christian Scientist, and an Orthodox chaplain. The rest will be from the usual Protestant denominations. There will be the normal distribution ranging from commander to lieutenant, junior grade. The chaplains are assigned on the basis of these two factors, rank and denomination, to the various billets called for in the tables of organization. Three of the chaplains belong to each of the infantry regiments and three to the artillery. At least one lieutenant commander should be in each regiment as regimental chaplain, and one Roman Catholic should be in each regiment to provide adequate ministry to these units.

The division chaplain himself is assigned to the chaplain's section of Division Headquarters, Headquarters Company, Headquarters Battalion. The remainder, thirteen, are carried as a pool in chaplains' section, battalion headquarters, of the same company. The next senior of different faith from the division chaplain usually remains in that billet as headquarters battalion and assistant division chaplain. Jewish, Christian Scientist, and Orthodox men can be retained as division assistants and itinerants, to provide their ministry throughout the division. The others are available for assignment to various battalions whose tables do not contain chaplain's billets. It was on this basis that I was assigned to shore party when I joined the division. Others went to tanks, engineers, motor transport, medics, or service battalions.

Once this given group of chaplains has been shuffled out to various spots, the division chaplain may feel that he can sigh and take life easy. But with so many variable factors, the situation is never static. The most perplexing problem of the division chaplain must be to remain sensitive to the varying distribution needs of the division. One emergency leave or unforeseen transfer may upset a completely balanced picture; or an accident of geographical distribution, if the division is widely deployed, may leave three Catholics in a close group two hundred miles from three Protestants. Personalities may clash. A regimental commander may insist on having a chaplain of a given denomination. The special skills of one chaplain may be urgently needed in a different place. Any one or any combination of such circumstances may complicate the problem of distribution. Only patient investigation and consideration can keep the problem solved.

This is the basic framework in which the division chaplain operates. It is solid, comprehensive, functional and flexible. Used to advantage, it can be the vehicle of a constructive cooperative effort for the glory of God.

Being a division chaplain implies more than simply fitting into a given organization. There is also a substantive content to his work which bears careful consideration.

The Chaplain As A Person

The division chaplain is first of all a person. He lives in a unique society of persons, the Marine division. No one in the division, except the division commander, has greater responsibility or opportunity for setting the tone of morale and morals than he. Realization of this point can be a trying and heartbreaking experience for a man. The experience we had in our sudden move en masse from the relatively stable life of a stateside camp to the wide-open unrestrained life overseas showed that the moral climate within a division can do a sudden flip-flop. We were poised for war, and we got the monotony of training. We were set for danger from bullets, and we got the danger of temptation. We were ready for the discomfort of the field, and we got the half-comfort of tar-paper buildings. Some of us broke terribly.

Eyes are on Chaplains

In circumstances like that, no man can hold himself responsible for the lapses of another. But we assume as chaplains that the spirit of God works through men. And the eyes of all are on the chaplains. It cannot be disputed that the tone of the division is set from the top. And it is in his official and social relationships with his fellows at staff level that the personality and character of the division chaplain make themselves felt. The Marine Corps is proud of its flamboyant, colorful "characters." They lend a dash to the grim business. But they cannot go unrestrained by the stability of calm quiet colleagues who also contribute to the corporate strength. Each has his place - they must be kept in balance. Here the judgment and counsel of a faithful voice must be heard in the staff meetings and private conversations in officers' clubs and quarters. The division chaplain must assume an active role as pastor, in his preaching and in his personal contacts.

The indirect influence which he exerts at all levels through his chaplains is no less important. He must show himself to them as a real person whose example is to be followed, and whose judgment and counsel are to be heeded. The stronger his personality, and the greater his devotion, the more his influence will be felt. The division chaplain who will not bear this burden cheerfully is working in the wrong place.

It is folly to expect, of course, that because the division chaplain leads a good life, so will everyone else; or that if the division chaplain speaks a pious word, even for the commanding general, the moral temperature will automatically rise a few degrees. But the process of interaction is so acutely effective in the tight society of a division, that every event must be regarded as significant to a degree. Surely one of the purposes of the division chaplain is to demonstrate in his own life the balance and stability which come from a secure faith in God.

The Chaplain As A Staff Officer

Beyond this consideration there are, however, the many specific activities in which the chaplain functions as a staff officer in planning, advising and supervising. Some of these must be discussed, at least in outline.

Provisions of chapels and supplies. --- Wherever a division goes, in a stateside camp, aboard ship, in a training and staging area, or in combat, it has no permanent base. It depends on its hosts, its tents, or the great outdoors for places of worship. Responsibility for conducting services rests with the unit commanders, but the division chaplain will become involved in negotiations with host commands, in assigning and coordinating facilities, in advising chaplains and unit commanders, and in insuring that an adequate and equitable provision of chapel facilities is made. This was a difficult problem in our experience, when a complete division was first of all transported by ship, and then set down in camps which had been built and were still occupied to some extent by the Army. It was solved by patience and cooperation.

Chaplains' supplies and equipment are a separate problem. Seeing that each chaplain has the necessary combat equipment, communion wine and breads, service

bulletins, publications and tracts, that an adequate inventory control is maintained, and that proper custody is established through unit supply sections requires constant attention and concern.

Chapel funds. --- Because stewardship and giving are an essential part of religious faith, the opportunity to contribute to benevolent causes within the religious framework must be offered. This applies within a Marine division, except in actual combat, as well as anywhere else. The most appropriate solution is to establish division chapel funds, especially Catholic and Protestant, to which all money in excess of local unit expenses is forwarded. An officer or chaplain can be designated custodian or treasurer for each fund, so that they can be administered according to existing regulations. In cases where chapels and services are shared with Army or Navy congregations, a formula for apportionment of receipts must be developed, or else designating envelopes must be used by contributors. These matters can be accomplished by the issuance of orders by division headquarters, and routine supervision and check to see that the orders are carried out.

Charities. --- Servicemen overseas, and particularly Marines, are noted for their warmth of heart and generosity when they see want and need, especially among children. It is impossible to know how many orphanages have been built or repaired by Marine volunteers in the Far East; how many meals have been spooned into hungry mouths; how many toys and sweaters and entertainments have been given to wondering children. These activities usually spring up spontaneously. But the division chaplain needs to know what is going on, so that these generous impulses can be properly channeled and supervised, so that the same spirit can be spread evenly through the division. Sometimes charity can be offensive to the customs of the recipients. The division chaplain should be sensitive to the local needs and feelings, and so able to offer advice to commands and their chaplains.

While he may not be directly responsible for the organized charitable functions, such as the Federal Overseas Fund Campaigns, he will certainly be consulted in regard to plans for their organization.

Character education. --- The Marine Corps system offers an excellent opportunity for character education activity through the training schedule which is an integral part of its program. Chaplains can be included in the S-3 section planning, and they will find a hearing in the moral leadership boards and officers' training meetings of their units. The division chaplain's responsibility here is to see that his chaplains are aware of their opportunities, to see that they are using them, and to support them in their local problems.

Special observances and services. --- Visits in the course of training to old battle fields, contacts with other units, and the turning pages of the calendar bring an unending series of memorial services and other observances which must be organized and coordinated. The division chaplain's office will be involved in all of these, and the chaplain must make best use of all his personnel and resources in order to help make them fresh and vital.

Ecclesiastical visitors. --- Heads of churches and church organizations frequently visit troops in the field. Coordinating their schedules, seeing that their needs are provided for, and insuring that they receive a true and comprehensive picture of the situation is the division chaplain's job. It is necessary that he be responsible for the proper military courtesy in regard to calls and visits, entertainments and transportation.

Training Maneuvers and deployments. --- I have not yet considered the division chaplain's responsibility in combat conditions, because that is beyond my experience. Training experience shows, however, that division troops may be committed in various increments, and that the division chaplain's early planning can insure, in addition to proper chaplains' logistics, that a proper spread of chaplain coverage be maintained in various ships and beaches, and at home bases. Without coordination in advance, two Protestant chaplains may be put into the same ship with their unit headquarters, when they could easily have been separated to provide wider service. This is a problem of approaching the ideal, of course, but it should be attempted.

Spreading the Gospel. --- This is the main function of any chaplain, however he may conceive his task. Above all else, the chaplain's job is religious. The supervisory chaplain's responsibility is to insure that his chaplains are not neglecting their primary task.

The Chaplain As A Chaplain's Chaplain

The vocation of a clergyman lies in a very personal and intimate relation to God. In serving his vocation, a civilian clergyman is responsible to his parish and his bishop, or like person. The military chaplain has responsibility to his denomination, and to his own unit command. But it appears to me that the organization and spirit of a Marine division offer a very unique opportunity for a supervisory chaplain of sensitivity and judgment to develop a heartening and productive chaplain-chaplain relationship, regardless of faith or denomination. Without entering into theological controversy, and without compromising theological integrity, the division chaplain can utilize a common spirituality to develop an outstanding leadership.

Chaplains can easily become vain and complacent. Sometimes they need to be brought down a notch in their self satisfaction. Without fear of giving any offense, a good division chaplain ought to take the initiative in entering very casually into a counseling relationship with all of his juniors, which shows his concern for the personal and professional problems which beset us all. Many of the unfortunate episodes which mar the harmony of religious life in the service might easily be averted by a more active use of this practice.

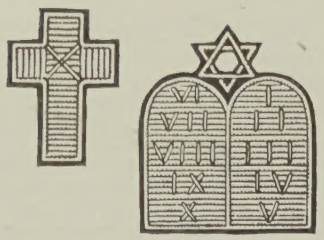
I would not be resentful, for instance, if a supervisory chaplain were to ask me what I conceived to be my goals, and obstacles and motivations; or if he asked me to set down on paper the philosophy of my work. These are all matters of concern to the service - they should be voiced openly, so that the division chaplain knows his people and what they are trying to do. We can assume that chaplains are not in the Navy without proper motivation - but sometimes we assume too much. Such a program of leadership ought not to be undertaken in a spying spirit, of course. It cannot be done, simply by writing another division chaplain's memorandum. Again, it is approaching the ideal, but it could be productive, for all of us need to be prodded and guided and appreciated.

Standards of Performance

A division chaplain's ministry consumes mightily his energy, and initiative and patience. Aside from his involvement in staff affairs, he must constantly be concerned himself in the levels and standards of chaplains' performance and activity. Take chaplains' meetings, for instance. They can be boring and utterly wasteful, or they can be vital and productive, if the division chaplain conceives them properly, or consider the forgotten people, the chaplains' assistants. They can be taken for granted and neglected, or they can be made an important part of the chaplains' program as persons. But their welfare is another aspect of the division chaplain's responsibility.

Neither can he forget the man who is going to take his place. His mind must be on the present and on the future, for he ought to hand over to his successor a secure and respected place on the staff, an efficient office organization, and a team of cooperating consecrated chaplains.

Perhaps all this is too much to ask of one person. Surely no chaplain can approach the job of division chaplain complacently. It is a challenging and vital opportunity which requires the best of any man. After a tour as division chaplain he will be a better man or he will be a failure. The Marine Corps will see to that.



As Americans we acknowledge our dependence upon God for guidance. We believe in the inherent dignity of the human being. We seek justice under law. We believe in the freedom of choice, and in self-determination.

These are but a few of the moral foundations of our way of life, and as we individually share the benefits of the free spirit, so too do we share in common the duty to insure that these concepts are not forgotten, but are honored and strengthened.

Admiral Arleigh Burke
Chief of Naval Operations

In the Navy today we *are* retracing our steps—going back to basic principles of our democracy—the principles of moral law. We are making these the text of instruction, and the touchstone by which we try the services of officers and men alike. We are taking steps to make sure these principles are understood, and demanding a respect for them that admits of no exception.

Rear Admiral George A. Rosso
Chief of Chaplains

The greatest need of our chaplaincy today, I venture to say, is for chaplains who possess the Pauline dedication to Christ. Our greatest weakness, by the same token, is the absence of such servants of God, due to the absence of spiritual maturity within themselves. No matter how high a chaplain may stand in the estimation of his commanding officer or shipmates, either officer or enlisted, no matter what position of rank he has attained with the passing of the years, he must yet realize and know himself for what he truly is in the sight of God, if he lacks this all-important qualification of a servant of God—spirituality!

from the promotion paper of
Chaplain Oscar Weber